









AL. ACADEMY  
e examination of the papers  
on the 27th and 28th ult.  
received the reward of  
regular attendance, good  
conduct, and industry,  
respectively entitled them  
to the following prizes:  
MALE DEPARTMENT.  
For attendance, good conduct,  
industry, and good conduct,  
Ann Apple, Ann M. Adams,  
Elizabeth I. Gilman, Ann  
H. Coyle, Lucy Ann McLeod,  
Mary Ann Barron, Ann  
Ann Worsley, Margaret  
Fletcher, Ann Maria  
Susan C. Deery, Elizabeth  
Rachel Tims, and  
will be mentioned when  
they are called for.  
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RELIGION

SCIENCE

# The Columbian Star.

The Warrior's name,  
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,  
Than his who fashions and improves mankind..COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, MARCH 22, 1823.

[No. 12.]

## The Columbian Star.

COMMITTEE OF THE GENERAL CON-  
VENTION OF THE BAPTIST DENOMINA-  
TION IN THE UNITED STATES.

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AT THE COLUMBIAN OFFICE,  
NORTH E STREET,  
WASHINGTON CITY.

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advance, or within six months after subscrip-  
tion, four dollars, should payment be deferred  
beyond that period.

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the first insertion, 25 cents.  
Persons, for obtaining five responsible  
subscriptions, shall be entitled to the Star gratis.

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should be addressed to the Rev. JAMES D.  
SCOTT, the editor: Letters on business, to  
J. M. MASON, the publisher, post paid.

Proofs of the work sacred to the cause of  
religion, and any society for Missionary or  
other purposes, or other evangelical ob-  
jects, shall regularly contribute to the  
Columbian College, shall be entitled to the  
Star gratis.

## Review.

THEOLOGICAL AND LITERARY MAGA-  
ZINE.

Life of the Rev. Thomas Scott, D. D.  
by John Sandford, Bucks; includ-  
ing a Narrative drawn up by himself, and  
Extracts from his Letters. By John  
A. M. Fenn of North Ferry, and  
John P. Haven.

Thomas Scott, D. D. son of John Scott,  
born at Brayton, in Lincolnshire, Eng-  
land, Feb. 17, 1747. His father, who  
was a farmer, was for a time in low circum-  
stances, but at length surmounted his diffi-  
culty, and lived comfortably to the age of  
sixty years. His mother was of a re-  
solute family, and ruled her household

well. Scott's father wished very much  
that at least of his sons should pursue  
the liberal profession; and on the death of  
his mother, who was a pious woman, he put  
Thomas at the distance of one hundred  
miles from Brayton; and there he  
remained, without going home, or see-  
ing his relatives. "The effect of  
this separation from parents, brothers,  
sisters, and other near relations, is far  
more favorable to the forming of the moral  
character, in future life." Accord-  
ing to Mr. S. remarks that he was as  
wonderful as money, pride, and fear  
of man, would permit him to be, except  
in the habit of swearing.

However, made some progress in learn-  
ing. "But," says he, "one thing is remark-  
able, that what has since taken place,  
I could translate Latin into Eng-  
lish, or English into Latin, perhaps more  
correctly than any other boy in  
England. I never could compose them-  
selves; I seemed to have no ideas when  
I was to write of this kind, either then or  
years afterwards; and was even great-  
ly at a loss to write a common letter. As  
I never wrote any but *non sense*  
letters, of one kind or other; which has  
been the case also of many other  
writers. God had not made me a  
poet, I am very thankful that I never  
attempted to make myself one."—Prudence,  
and modesty of imitation! About the age  
of sixteen, Mr. Scott, instead of being sent  
to a university, as he greatly desired, was  
apprenticed to a surgeon and apothecary  
at Alford. He was an unprincipled  
man; and among other injur-  
ious measures, prevented his pupil from  
attending church, and kept him closely em-  
ployed in his shop. He was a widower,  
and being much from home, young Scott  
was a very improper companion. He  
was, however, very well behaved, and at the  
end of six months, was sent home in deep  
discontent. His father's plan was thus dis-  
rupted, and family pride was deeply mor-

him to the hardest and dirtiest work that  
belongs to the calling of a grazier. In this  
way he spent the next nine years of his life,  
exposed to all manner of hardship, and to  
every inclemency of the weather, and sub-  
ject to many dangerous and obstinate at-  
tacks of disease; yet bearing all with a  
proud, indignant spirit, that refused to com-  
plain. He, too, was regarded as a disgrace  
to his family, and often had to endure re-  
proaches from them; "Of which," says he,  
"and even of reproaches, I was impatient to the  
greatest degree of irascibility."

During this period Mr. S. had many serious  
impressions, and made, especially in  
sickness, many solemn resolutions: or to use  
his own words, "I had now many serious  
thoughts of God, and of eternity, and every  
illness produced a sort of paroxysm of religion;  
in which, having prayed for pardon  
in an earnest but ignorant manner, I felt  
satisfied that I should be happy if I died;  
though as soon as I was restored to health,  
all my religion vanished as a cloud."

Mr. Scott's situation as a grazier, led him  
to associate with persons of the lowest or-  
der, and he frequently engaged in their  
riotous, becoming, of course, more and more  
profligate. Yet he spent much of his leisure  
time in reading such books as he could  
procure. This was offensive to his father,  
who frequently rebuked him severely, and  
reproached him as likely to become a bur-  
den to the family. These reproaches, and  
the hardships to which he was exposed,  
produced an incurable disgust to his way of  
life, and induced him at length to form the  
determination to *apply for orders*, and if  
possible to enter the church. It is easy to  
conceive, what surprise and ridicule would  
naturally be called forth by the announce-  
ment of such a determination. Ridicule and  
opposition, however, did not turn a man of his  
resolution aside from his purpose. After  
encountering many difficulties, and over-  
coming much opposition, he was actually or-  
dained by the Bishop of Lincoln. His mo-  
tives, according to his own candid statement,  
were these three; "a desire of a less labori-  
ous and more comfortable way of procuring  
a maintenance, than otherwise I had; the  
prospect of; the expectation of more leisure  
to employ in reading, of which I was  
inordinately fond; and a proud conceit of  
my abilities, with a vainglorious imagination,  
that I should some time distinguish and  
advance myself in the literary world."

What was Mr. S.'s religious character at  
this time may be learned from the follow-  
ing candid statement, made by himself.

"I met with a Socinian comment on the  
Scriptures, and greedily drank the poison,  
because it quieted my fears, and flattered  
my abominable pride. The whole system  
coincided exactly with my inclinations, and  
the state of my mind. In reading this ex-  
position, sin seemed to lose its native ugliness,  
and to appear a very small and tolerable  
evil; man's imperfect obedience seemed  
to shine with an excellency almost di-  
vine; and God appeared so entirely and ne-  
cessarily merciful, that he could not make  
any of his creatures miserable, without con-  
tradicting his natural propensity. These  
things influenced my mind so powerfully,  
that I was enabled to consider myself, not-  
withstanding a few little blemishes, as upon  
the whole a very worthy being. At the  
same time the mysteries of the Gospel be-  
ing explained away, or brought down to  
the level of man's comprehension, by such  
proud and corrupt, though specious reason-  
ings; by according to these sentiments, I  
was, in my own opinion, in point of under-  
standing, and discernment, exalted to a  
superiority above the generality of mankind;  
and I pleased myself in looking down with  
contempt upon such as were weak enough  
to believe the orthodox doctrines. Thus I  
generally soothed my conscience; and, if at  
any time I was uneasy at the apprehension  
that I did not thoroughly deserve eternal  
happiness, and was not entirely fit for  
heaven; the same book afforded me a soft  
pillow on which to lull myself to sleep. It  
argued, and I then thought proved, that  
there were no eternal torments; and it in-  
sinnuated, that there were no torments, ex-  
cept for notorious sinners; and that such as  
should just fall short of heaven, would sink  
into their original nothing. With this wel-  
come scheme I silenced all my fears, and  
told my accusing conscience, that, if I fell  
short of heaven, I should be annihilated,  
and never be sensible of my loss."—p. 38.

He speaks in terms of suitable contrition  
of his conduct in entering the ministry of  
the gospel, while in this state of mind; and  
even calls his subscriptions to the articles  
of the church *lying subscriptions*. Some  
have boasted that distinguished ministers,  
and even Bishops of the English church,  
have held the same sentiments which Mr.  
Scott then held; but we should think that  
in the judgment of every well ordered mind,  
the terms which he applies to himself on  
this occasion, are entirely appropriate to  
their conduct.

Mr. S. almost immediately procured em-  
ployment, and we find him settled as curate  
of the parishes of Weston-Underwood in  
Buckinghamshire and Stoke; which last he  
afterwards exchanged for Ravenstone. Here,  
as a remuneration for putting in order  
a gentleman's library, he procured a  
considerable number of books, and he en-  
gaged with the greatest ardour in studying  
the learned languages, and other subjects  
that might promote his future advancement.  
His diligence indeed appears to have been  
unwearied, and his success was answerable  
to it.

While in the situation just mentioned, Mr.  
S. married a lady reduced in circumstances,  
but well educated, and every way suited,  
as he thought, to be the wife of a clergy-  
man. It was here also that he met with  
Mr. Newton, and on going to his church,  
was astonished to hear him read for his text,  
Paul's address to Elymas the sorcerer,  
Acts xiii. 9, 10. Mr. S. thought for some  
time that Newton pointed the sermon at  
him; and could not believe until some time  
afterward that the preacher neither saw  
him nor knew him. Several books which he  
read about that time produced greater se-  
riousness in him; but there was no radical  
change of character. In the year 1775, he  
met with Mr. Newton, and shortly after a  
correspondence between them commenced,  
in which Scott wished to show his powers  
of argumentation, and Newton to do good.  
This correspondence produced very little  
effect at the time, but was doubtless one  
link in the chain of causes, which produced  
a total change in Scott's religious charac-  
ter.

About the same time, by apparent ac-  
cident, he opened his prayer book at the ar-  
ticles of religion, and read the 8th, which  
respects the warrant and authority of the  
*Athanasian creed*. As a Socinian he hated  
that creed; and on this occasion his con-  
science was made so scrupulous, that, al-  
though he had great hopes of preferment,  
he honestly told his patron that he could  
not subscribe the Articles. This prevented  
his obtaining the expected living; but it  
was a sacrifice of interest to principle  
which deserves commendation; perhaps as  
the world goes, we ought to say, high com-  
mendation. What Mr. S. found in the ar-  
ticles of his church, no doubt, aided in rous-  
ing him to a more thorough examination of  
the whole subject of religion. He was cer-  
tainly not then fixed in Socinian errors, for  
he writes thus respecting his father: "I  
think my father's books lead him into er-  
rors of considerable consequence; but, though  
I wish, and pray to God, to set him  
right, yet I seem very unwilling to offer my-  
self as an instrument. The error I mean  
in chief is, the supposition that man wanted  
an instructor, more than a Saviour; or, in  
other words, that the merits of Christ were  
not so necessary to obtain remission of sins,  
as his instruction was to teach us the way  
of righteousness. But this is contrary to  
Scripture."

About this time, as Mr. S. himself says,  
he disengaged himself from all other em-  
ployments, and devoted himself wholly to  
the work of the ministry. Thus disencum-  
bered he gave his whole time and study to  
the subject of religion. In this way, mak-  
ing use of the best helps within his reach,  
he gradually renounced his former opinions,  
and embraced, with all his heart, that sys-  
tem of doctrine now distinguished among us  
by the term *orthodoxy*; in other words, he  
became a moderate but firm and decided  
Calvinist. Mr. Newton's society and  
conversation were greatly beneficial and  
consoling to him. Here again is a remark-  
able evidence of his integrity. When he  
found that Socinianism cut him off from  
preferment, he did not fall into that fashion-  
able theology, which he knew was accepta-  
ble to men in authority, but adopted a sys-  
tem, which as effectually prevents one's ris-  
ing in the church, as the error which he  
had abandoned.

This change in opinion was followed by a  
corresponding change in the discharge of  
official duties, and Mr. S. became an exem-  
plary and faithful parish minister. Cards  
and other amusements were given up, and  
employments suited to the character of an  
ambassador of Christ were diligently per-  
sued.

In the year 1780 Mr. Newton removed to  
London; and desired greatly that Mr. S.  
should be his successor at Olney. This was  
generally opposed by the people, and the  
plan was for a time laid aside. In the mean  
while, the small pox was introduced into  
one of Mr. S.'s parishes; on which occasion  
in the warmth of his charity he expended  
on behalf of the sick poor much more than  
his circumstances would seem to justify.  
He, however, received from persons at a  
distance, and unknown to him, even more  
than he had disbursed. This convinced me,  
said he, "That there is no risk in spend-  
ing money in an urgent case, and from  
good motives; and that penurious prudence,  
springing from weak faith, is impolicy as  
well as sin."

The successor of Newton soon embroiled  
himself with the people of Olney, was sepa-  
rated from them, and Mr. Scott was put  
in the place. Here he laboured with truly  
evangelical zeal. It was here, also, that he  
published the interesting narrative of his  
conversion, called *The Force of Truth*.  
Cowper, the poet, revised the manuscript,  
and in point of style and arrangement, as  
Mr. S. admits, improved the work.

Mr. S. was very liable to bilious and asthmatic  
complaints; antimonials and blisters  
were the remedies prescribed for him, and  
he was often obliged to use these remedies  
on Saturday, to enable him to preach on  
Sabbath. Cowper, in one of his letters, says,  
"He cannot draw breath on other terms. If  
"holy orders were always conferred on such  
conditions, I question not but even bishop-  
rics themselves would want an occupant."  
But he is easy and cheerful.

While Mr. S. lived at Olney he frequently  
preached in an irregular way; that is,  
as the phrase is understood in England, out  
of his own parish. This ensures to every  
one who does it, the odium of what, in the

establishment, is called *Methodism*. It is a  
practice greatly censured by the church;  
yet it often is the occasion of much good, as  
it is often the means of the gospel being  
preached where otherwise it would not be.  
Still, however, it may be doubted whether  
a man can do this, and be a consistent mem-  
ber of the established church. Such trans-  
gressions does this device of worldly wisdom lay  
on the consciences of men!

It deserves remark that Mr. S.'s irregular  
preaching was blessed to Dr. Carey, who  
may be regarded as the father of the Bapt-  
ist Missionary Society; and this institution  
led the way in the extraordinary exertions  
of the present age for the promotion of  
Christianity through the world.

While Mr. S. resided at Olney, he publish-  
ed a *Thanksgiving Sermon*, on the close  
of the American war; and a *Discourse on  
Repentance*; but neither these, nor the  
*Force of Truth*, sold well at that time. Ten  
years elapsed before the first edition of the  
last named work was exhausted, although  
it consisted of only one thousand copies.  
Afterwards, more than that number were  
sold annually.

Mr. Scott was not popular at Olney.  
There was a leaven of *Antinomianism*  
among that people, and they disliked his  
plain practical preaching. Cowper says, in  
his letters, that Mr. S. scolded his people;  
yet neither he nor Mrs. Unwin ever heard  
him preach, but took their opinion from  
others. But although unpopular, Mr. S.  
thought that his labours were blessed at Ol-  
ney, so that the antinomian spirit which had  
gone forth, was effectually repressed. The  
usefulness of these labours appeared much  
more clearly some years afterwards, than  
at that time. "Cast thy bread on the wa-  
ters; and thou shalt find it after many  
days."

(To be continued.)

## Education.

FROM THE CHRISTIAN WATCHMAN.

It is beyond all question that the influence  
of learned and scientific men, both in church  
and state, is extensive and important; and  
to their exertions every community owe in  
a great degree their character and standing.  
They stand on an eminence, which com-  
mands the admiration and esteem of their  
fellow men. In a special manner, when  
these acquisitions and talents are sanctified  
by the grace of God, their beneficial effects  
may be realized by the church on earth in  
opposing the overwhelming torrent of vice  
and irreligion, which threatens to engulf  
mankind in its shoreless abyss. Impressed  
with these sentiments, we have endeavoured  
to ascertain the religious aspect of our  
several Colleges; viz.—what is the number  
of students? how many are pious? and what  
influence are they exerting in favour of  
evangelical piety?

The following facts may be considered  
substantially correct, the information being  
derived from authentic sources. Subjoined  
to these facts we propose to add a few re-  
marks, applicable particularly to our own  
denomination; willing, however, that every  
one should derive any good which may  
result from them.

YALE COLLEGE has 573 students—115  
are supposed to be pious. Last revival 1820,  
continued nearly a year, 40 or 50 converts.  
Here they have a Bible, Moral, Tract, and  
Missionary Inquiry Society—the last of them  
has sold 1000 volumes relating to missions,  
and collected in college more than \$1000 in  
clothing for missionary stations. There are  
four regular religious meetings in college;  
and many of the pious students assist in  
sabbath schools and conferences in the vic-  
inity. Three of the officers have been  
made directors for life of the American Bi-  
ble Society at \$150 each, by the students.

HARVARD UNIVERSITY has 302 students,  
of whom 12 are considered pious—No re-  
vival here for many years. Two Theological  
Societies here; and the pious students at-  
tend a few prayer meetings among the in-  
habitants, and assist in the sabbath school—  
pious students hold a weekly prayer-meeting  
in college.

UNION COLLEGE, N. Y. has 234 students  
—about 50 are professors of religion—last  
revival in 1820. Here are two Theologi-  
cal Societies, a Bible Society, and an Agri-  
cultural Missionary Society; two stated  
prayer-meetings per week; two Sabbath  
schools, one for white children, and the  
other for blacks of every age, are principal-  
ly kept in operation by the students. The  
pious students do much good by distributing  
tracts, and aiding in conferences in the vic-  
inity.

CHAPEL HILL COLLEGE, Geo. has 160  
students—6 are pious—one of them preaches  
to the blacks. There are 5 permanent offi-  
cers, all are pious. Dr. Kollock is actively  
engaged in the cause of domestic missions—  
he recently spent six weeks in soliciting  
funds.

BROWN UNIVERSITY, R. I. has 156 stu-  
dents, of whom about 38 or 40 are pious.  
Last revival in 1820, converts 25. Here is  
a Theological Society for discussion, and a  
religious Society for promoting morality and  
religion in the University, established in  
1802; regular meetings, Wednesday even-  
ing and Sabbath morning—this Society en-  
dorses inquiries respecting missions. A  
prayer meeting is held every week. There  
is also a Society for assisting indigent stu-  
dents to money and books. Most of the

pious students attend meetings in the vicinity,  
and assist in Sabbath schools. Piety has  
gradually increased since the time when  
one of its present officers was the only pious  
student in college.

FRANKLIN COLLEGE, Geo. has 120 stu-  
dents; 8 are hopefully pious—a Theologi-  
cal Society has been recently established,  
which promises to be highly useful; three  
of the members are tutors in college. The  
pious students hold two weekly meetings.

DARTMOUTH COLLEGE, N. H. has 138  
students, of which 64 are pious—last revival  
1821, converts 17—the state of religion at  
present is quite flattering. In this college  
are a Theological, Bible, Tract, Agricultu-  
ral, Missionary, and Missionary Inquiry So-  
ciety. The students also support a heathen  
child in the missionary school. There are  
five regular religious meetings in college—  
Pious students attend conferences, and as-  
sist in Sabbath schools in the vicinity.

BOWDOIN COLLEGE, Me. has 120 stu-  
dents, of which 19 or 20 are pious. There  
is a Theological Society which meets week-  
ly—a benevolent institution for aiding in-  
digent students of a good moral character.  
The monthly concert is observed in col-  
lege.

HAMILTON COLLEGE, N. Y. has 107 stu-  
dents—45 or 50 are thought to be pious—  
last revival 1820, converts 10—present state  
of religion quite favourable. There is a So-  
ciety for assisting indigent students; scrip-  
tures liberal in books, furniture, and  
some money—also a Theological Society  
which meets weekly—they likewise in-  
stitute inquiries respecting missions. There  
are three regular weekly meetings in col-  
lege. Pious students assist in conferences  
and Sabbath schools, and also labour among  
three small Indian tribes in the vicinity.

MIDDLEBURY COLLEGE, Vt. has 87 stu-  
dents, 60 are pious—last revival in 1821,  
converts 15—There is a Theological Society,  
embracing all the pious students, who are  
solemnly bound to watch over each other as  
brethren—also a Missionary Inquiry So-  
ciety, and one for supporting a heathen child  
at school—with a society for furnishing  
books to indigent students—they also culti-  
vate ground for benevolent purposes. There  
are four regular meetings per week, and  
the students assist in the Sabbath schools  
and conferences in the vicinity.

WILLIAMS COLLEGE, Mass. has 78 stu-  
dents, probably 35 are pious; no powerful  
revival for 7 or 8 years, a small one in 1819.  
Here is a Theological Society and a So-  
ciety for inquiry respecting missions—a be-  
nevolent association for loaning books to in-  
digent students—and the students assist in  
several conferences and Sabbath schools.

DICKINSON COLLEGE, Pa. has 75 students,  
of whom 34 are pious—the junior class has  
19 students, and all but one are hopefully  
pious.

COLUMBIAN COLLEGE, D. C. went into  
operation little more than a year since; has  
60 students attached to it—about 20 are de-  
voted to the ministry. This institution  
is rapidly rising in the estimation of the  
public. The pious students labour in the  
adjacent country to spread the cause of vi-  
tal piety. There is in the College, a So-  
ciety for Missionary Inquiry, besides two or  
three associations for religious and literary  
purposes. Prayer meetings are held on  
Thursday evening, and Sabbath morning;  
a conference on Sabbath evening, and the  
Monthly Concert of prayer. The officers are  
pious, devoted men.

VERMONT UNIVERSITY has 45 students—  
ten are pious—there is a society for religious  
inquiry, which meets weekly—also a  
prayer meeting on Sabbath morning—pious  
students assist in Sabbath schools.

WATERTOWN COLLEGE, Me. incorpo-  
rated a few years since, has about 40 students  
connected with it—about 25 are fitting for the  
ministry. The Professor of Theology, Dr.  
Chapin, will soon enter on the discharge of  
his duties. The pious students have a lively  
feeling for the situation of the destitute  
region around them, and often labour among  
the people in conferences, Sabbath schools,  
and preaching. They have two spacious  
brick buildings erected—and the piety and  
talents of the officers will no doubt render  
it a resort for those who wish to obtain a  
substantial education at a very moderate ex-  
pense.

AMHERST INSTITUTION, Mass. has 98  
students, 50 or 60 are professors of religion  
—present state of religion is very favoura-  
ble. There is a Theological Society for  
religious improvement, and a society for in-  
quiry respecting missions—two regular re-  
ligious meetings each week—pious students  
attend several meetings in the vicinity, and  
assist in the Sabbath schools.

ANDOVER INSTITUTION, Mass. solely for  
those who are devoted to the ministry—  
there are 140 students, who have principal-  
ly been through a collegiate course of study.  
Here is a society for inquiry respecting mis-  
sions, which has a library and museum.  
They correspond with nearly all the mis-  
sionary stations and societies in the world.

PHILLIPS ACADEMY, Andover, Mass. has  
130 students at present. During the last  
term there was a revival among the schol-  
ars—about 20 are hopeful converts. This  
institution was founded 45 years since, and  
has had nearly 2000 scholars. The charac-  
ter of the instructors and school is decid-  
edly evangelical.

There are several other seminaries for  
instructing those destined for the sacred  
ministry in the northern and middle states,  
from which we have no recent information,  
as at Princeton, N. J. Hamilton, N. Y.



Bangor, Me. The whole number of students at these places is probably about 250, one half may be pious. Many of the colleges in the southern and western states have educated but few clergymen. Some not more than two or three.

There are about 15 other colleges in the United States, in addition to those we have mentioned, in which there may be 1000 students; while but a very small number of them are pious, judging from former records and their local situation. The number would not exceed 150 who are hopefully pious. The collation of these facts will furnish data from which we shall suggest a few important remarks to our readers and brethren. We are ever unwilling to institute invidious comparisons; yet no person can pass his eye over these facts, without at once perceiving a striking difference between some of these colleges in their religious character, which are otherwise on an equality. O, let Christians pray that God would cast the salt of divine grace into these fountains, that their streams may make glad the city of God! A most affecting idea is presented to the mind of the Christian philanthropist by the small proportion of pious students; and an anxious query arises, how are our destitute churches to be supplied with pastors? How are the millions of perishing heathen to have the gospel preached unto them? How is the message of mercy from Jehovah to be proclaimed to guilty men?

The whole number of students in colleges in the United States is about 3500, and in the whole perhaps about 1000 are professedly the followers of Christ. We would hope that of this number, 750 would in five years enter the field as ambassadors of the Lord Jesus. Among these, probably, there are 150 Baptists, who in four or six years will become preachers of the gospel; to these we may add 200 more, who we trust will be raised up within five years, and will never have the benefit of a thorough education; and with the 350 we still have an alarming deficiency of ministers to supply our vacant churches. There are now 1000 Baptist churches in the United States destitute of regular preaching, and suppose that only 100 of the present ministers rest from their labours and toils, and that the increase of the churches during the five years is only 500, and we have before us the painful prospect of 1500 Baptist churches to be supplied by only 350 ministers. This cannot be considered an exaggeration to the case—we fear it will be more than realized. The object in stating this case is, that by its magnitude every one may be roused to the most active exertions to supply the wants of these needy churches; and instead of allowing them to accumulate, they should be constantly lessened. God's church is built up by human agency. He hears prayers, and blesses means; therefore no Christian can be justified in standing idle in the market. We firmly believe that God must call and send his own ambassadors; yet prayer for such to be endowed with the spirit of grace, and affording means for their instruction, will be regarded by the Head of the church.

The call from destitute churches, from perishing sinners, yea, from heaven, is loud and urgent. Pray ye the Lord of the harvest that he would send forth a multitude of faithful labourers!—replenish the coffers of our education societies!—support our rising colleges and Theological schools! This is an era of exertion and benevolence; we are provoked on every side to good works; we shall soon be seen in the wake, unless we continue, yea, redouble our exertions. In this general call for activity, our missionary stations join with united voices. WHELOCK and COLMAN have entered into the joy of their Lord—their places must be supplied, and new stations are to be established. Who can stand still while such appeals, such calls, such objects, are presented to him. The widow's two mites shall be had in eternal recollection. ONWARD! is the watch-word of Christian benevolence.

JOHN WILSON.

#### LEARNING IN TURKEY.

There are at Constantinople, 1653 primary schools, in which nothing but reading and the common prayers is taught. Nor is the number less in proportion of the Midresses, or high schools, which the Sultans, in imitation of the Arabian Caliphs, have endowed with great liberality. There is a college attached to St. Sophia's church, and eight others are attached to the mosque, built by Mahomet I. Mr. Von Hammer enumerates twenty libraries of the Turks at Constantinople, without disputing the accuracy of d'Oshson, who gives them at thirty-five.

#### FROM THE BOSTON EVENING ADVERTISER.

##### EDUCATION IN MAINE.

There are in this State two colleges, and from 20 to 30 academies, endowed by the State. But the greatest efforts are directed to the common schools. Every town in the State is obliged to raise an annual tax, equal at least to 40 cents on each of its inhabitants—and according to the last census, the aggregate of this tax for the whole State is \$119,334—equal to the income of a capital of \$1,955,567, at the usual rate of interest. This tax is expended in the support of free schools;—and, for the purpose of an equal participation of the benefit, each town is by law subdivided into convenient school districts, and the money raised is disbursed among them in proportion to the number of youths between the ages of 4 and 21 years in each. There is throughout the State 1 school house for every 200 of its inhabitants, making about 1500 in the whole. Parents and guardians are obliged to furnish those under their care with such books as the superintending committee shall direct—in default of this, the books are supplied and added to the tax of the delinquent, if he is of ability to pay. One third of the whole tax raised is permitted to be expended in supporting school mistresses. These last usually keep school in the summer season, and instruct those whose labour is of little value—the masters keep in winter, when there is more leisure, and larger scholars attend. The support of summer schools probably averages about eight dollars per month, and that of the winter schools about twenty.

Who can calculate the moral force of this system?

It is stated in the Rhode-Island Religious Intelligencer, that the first Sabbath School in America was established at Pawtucket, in that state, in 1797, and was taught by Benjamin Allen, L.L.D. then a member of Brown University, now at the head of an eminent classical school, at Hyde Park, N. Y.

## Missionary.

### FOREIGN.

FROM THE AMERICAN BAPTIST MAGAZINE.

DEATH OF MR. COLMAN.

Letter from Mrs. Colman to Mr. Colman's mother.

CHITTAGONG, Sept. 26, 1822.

MY DEAR MOTHER,

Your letter of Aug. 28th, 1821, was duly received. While reading the account which it contains of the death of Mr. H. Pearce, I little suspected it would so speedily fall to my lot to communicate to you, intelligence of a similar nature. Alas! it is my painful duty to mention a death in which you are more deeply interested than in that of the above, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dear beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations of Providence! On the arrival of your letter, which was the 8th of June, Mr. C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But just at this interesting period infinite wisdom saw fit to remove him. On the 28th of June he was attacked by an intermitting fever. He took such medicines as are commonly used in similar cases. They produced a good effect; and such were the favourable symptoms of his disease, and so slight his sufferings during the first five days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence. He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night; and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After remaining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him, and oh! what agony of mind I felt when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life so dear to me. His sufferings were very extreme until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle.

I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most desolate and afflicted. It has indeed been almost too much for my feeble nature to sustain. But however severe our sufferings, let us rest satisfied that the event has been ordered by unerring wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow which falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be the result of our going to Cox's Bazar. It was according to his holy will that there Mr. C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, "Though he slay me, yet will I trust in him."

Let it also be our consolation that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company of angels and glorified beings, and drinks full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No; while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last 18 months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons in particular is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live but for my sake, and that of the poor heathen. You may well imagine, my dear mother, that the subject was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence.

I rejoice that you are surrounded by Christian friends who will feel it their privilege to sympathize with you on this melancholy occasion. And may God, of his infinite mercy, pour into your bosom the balm of heavenly consolation, conduct you safely through this vale of tears, and at last may we both have a happy reunion with our beloved friend in that world where distracting sorrows and separations are unknown.

I remain, yours,

Very affectionately,

E. W. COLMAN.

In another letter, Mrs. Colman states, that she arrived in Chittagong, on the 9th of July. She found kind friends, who afforded her every assistance in their power, during the severe fever which seized her after her arrival. She was on the eve of departure for Calcutta, where she will await the directions of the Board.

#### ENGLISH BAPTIST MISSION.

Extract of a letter, from Rev. J. Lawson to Dr. Baldwin, dated

CALCUTTA, August 5, 1822.

MY DEAR SIR,

A few weeks ago I wrote to you, communicating the mournful news of brother Colman's death. It is now my painful duty to acquaint you that the day before yesterday we were deeply affected with the unexpected intelligence from Rangoon of the death of Mrs. Price. Dr. Price has favoured me with the account of her truly distressing afflictions, which at length terminated in her dismissal to a better state of existence. I send with this a number of letters, which arrived here by the same conveyance from Rangoon, and which will doubtless contain the particulars of this bereaving providence, and prevent the necessity of my writing more largely on the subject. The great Disposer of all things knows best his own plans, and it becomes us to bow submissively to his sacred will. I sincerely pray that these successive dispensations may not discourage the friends of the American Baptist Missionary Society.

I believe, in my last I endeavoured to thank you for the many magazines, pamphlets, sermons, &c. I have received from you at various times. These articles are always highly esteemed. The account in your magazine, of the revival at Saybrook, I read at my prayer meeting, and a very deep feeling was excited on the occasion. We have lately formed here a Bible Association, and a Bethel Society. Our brother Statnam is building a chapel, which I suppose will be finished by next January. Mr. Pearson, another of the missionaries belonging to the London Missionary Society, has been baptized at Serampore. He is pious, active, and well furnished with a knowledge of the Bengalee language. Brother Yates is very ill indeed, but better to-day. If he should be removed from us, this loss would be most severely felt. Dr. Carey was married this day fortnight, and is in excellent health and spirits.

I am concerned to hear of the death of my highly valued friend Mr. J. Cauldwell. I loved him as a father, and his affectionate and truly spiritual letters to me were addressed to me as his son. Our loss certainly is his gain. Present my Christian regards to all friends.

I am, yours, very sincerely

JOHN LAWSON.

P. S. Dr. Price has committed to our care his infant daughter, who safely arrived from Rangoon last Saturday, and will be taken care of by Mrs. Lawson and Mrs. Pearce with all the tenderness which Christian duty and sympathy excite.

#### LIBERALITY OF HEATHENS IN SUPPORT OF SUPERSTITION.

It is mentioned by Mr. Swan, who lately visited Siberia, that much zeal is manifested by the Dalai Lamas in propagating their religion in Siberia. One individual had given 7000 sheep, and other property, for the erection of a temple. In many respects, the heathens reproach the want of zeal and liberality often found among Christians.

#### DOMESTIC.

Extract of a letter from Rev. J. Peck to Rev. F. Wayland, dated

CAZENOVIA, N. Y. Jan. 23, 1822.

MY DEAR BROTHER,

I have long since, with my brethren, felt as, though God in his providence had placed the poor Oneidas under our protection, and that he is loudly calling upon us to take care of them, and to bring them up in the nurture and admonition of the Lord. And the kind assistance afforded us, by our dear brethren in Boston, and places adjacent, seems to lay us under fresh obligations to exert all our energies in carrying into effect the laudable design.

I had the pleasure, last week, of visiting the school at Oneida, and also a number of Indian families. The school appears to be in a prosperous condition, although for want of sufficiency of clothing, in this inclement season, not so many attend the school as would, had they wherewith to cover their nakedness. The Indians appear to be pleased with the school, and much satisfied with the measures pursued by the society.

It is with real pleasure that I can inform you that our victorious Lord is triumphing gloriously in this place. It was about the first of November, that he began to make his power known since, which time, thirty-five souls have been liberated from the chain of Satan, and made to rejoice in God their Saviour. The blessed work is still progressing.

In the town of Eaton, a few miles east of this place, a work of grace has begun, and eight souls are already rejoicing in the Lord. Smithfield, adjoining to this town, begins to taste similar blessings. Several have been brought to know the truth, and others are inquiring the way to Zion. At Oneida about twenty have been brought to bow to the mild sceptre of Jesus; and the good work is increasing in all these places.

We have just received the articles for the Indian school, from Cambridge, Boston, &c.

Yours, &c. JOHN PECK.

## Religious.

### SEAMEN.

The following extract of a letter to the venerable Mr. Eastburn, Pastor of the Mariners' church in Philadelphia, is merely a specimen of the communications, which he is in the habit of receiving, from seamen who have enjoyed the benefits of his ministry.

"Ship Jane, outward bound, Jan. 5, 1823.

"Reverend Friend,—With serious pleasure we embrace the opportunity of returning our warmest thanks to you for the many tokens of your labours of love towards us, as respects the salvation of our souls. We sincerely wish that your labours may not have been in vain in the Lord; that the warnings we have had, to flee from the wrath to come, may have an everlasting impression upon us. We hope the seed you are endeavouring to sow may fall in good ground, and bring forth fruit to the praise and glory of God our Saviour in all things; that the Lord Jesus Christ may be established in the hearts of all those who go down to the sea in ships, where we see the works of the Lord, and his wonders in the deep.

Oh that all who love the Lord Jesus Christ in sincerity and truth, would pray for the salvation and safety of all mariners,

as well as for pagans, Jews, and others; that they would remember that it was through the instrumentality of SAILORS that the gospel was brought across the Atlantic to shine in our happy country, where none dares to molest or make us afraid. We know that the Lord will be merciful to all those who call upon him in sincerity and truth through our Lord Jesus Christ, whose blood cleanseth from all sin; but we cannot know this a right without the teaching of the Holy Spirit; if so, oh pray for us, dear friend, for the effectual fervent prayer of the righteous availeth much. We firmly believe it is the desire of all the crew to fulfil the ninth part of the 119th Psalm, (Dr. Watts') There has been no profane language used by any on board, since we left Philadelphia. We sincerely hope the Lord may give you health and strength to carry on the work you have begun, the good effects of which we have already witnessed."

Signed by the crew of ship Jane.

Another crew requested the prayers of the church, not only for their safety, but that their hearts may be changed and lifted up to the Lord in gratitude for his goodness to them.

A captain of one of these ships, when just casting off the fasts, said to a gentleman standing by; "See, every man is now on board, sober and attentive. This is the effect of the Mariners' Church, and if I was not afraid Mr. E. would publish my letter, I would write to him and let him know the change I behold among the sailors. They say they have knocked off swearing and knocked off getting drunk, and attend to the Bible and good tracts."

New-England Tract Society.—This society has existed eight years and a half. Its real operative funds are stated to be about \$6500. With this sum it has published three millions of Tracts, containing forty millions of pages, which at the rate of ten pages for a cent amount to 40,000 dollars. And with the same means it may continue to publish and circulate about an equal amount once in eight years and a half, from age to age. The charities of the benevolent are employed in no way, in which equal funds accomplish greater good. Six thousand five hundred dollars circulate, in eight years and a half, three millions of Tracts—one of which has been the evident means of the conversion of four in one family, and of three profane men in another family; another of which Tract, has been instrumental in the conversion of eight; another of 12; another of 13, and many of those who were out of the way of all other means of grace.

Some idea of the means which are now in operation for the spread of the gospel, may be formed from the following statement of the annual income of the principal Missionary and Charitable Societies of the present day; which from an examination of official Reports, appears to be nearly correct; viz. English Society for propagating the Gospel, annual income \$253,080; Society of the United Brethren, \$32,000; Wesleyan Missionary Society, \$119,360; English Baptist Missionary Society \$58,663; London Missionary Society \$130,708; Edinburgh Missionary Society \$14,715; Church Missionary Society \$146,000; London Jews Foreign Missions \$59,397; American Baptist Board for Foreign Missions \$10,000; United Foreign Missionary Society \$11,948; British and Foreign Bible Society \$460,884; American Bible Society \$38,682; London Religious Tract Society \$41,000; New-England Tract Society \$3,691; Besides these there are Domestic Missionary and Education Societies in nearly all the U. States.

#### MR. FREY.

The undersigned officers of the American Society for meliorating the condition of the Jews, make this statement respecting their Agent now at the south, the Rev. Jos. S. C. F. FREY, in consequence of certain misrepresentations which have appeared in some of the southern newspapers. It is our request that the southern Editors would give circulation to this article—perhaps common justice demands it.

This society was organized in this city in the Spring of 1819, and incorporated in the following year by the Legislature of this State. Its object has been very generally approved. In November, of last year, the Board of Directors of this society appointed Mr. Frey their Agent, to travel southward to form auxiliary societies, receive collections, and by his preaching and efforts to interest the Christian public in this great and auspicious cause. Mr. Frey is furnished with the amplest testimonials, and the fact of his appointment in this service ought to convince all concerned of the sense we entertain of his personal character.—Mr. Frey is a member in good standing of the Presbytery of New-York, in connexion with the General Assembly; and since his occupation in this agency, his success, his remittances, and his correspondence, have given entire satisfaction to the Board.

PETER WILSON, President,  
ALEX. M'LEOD,  
Secretary for Foreign Correspondence.  
SAMUEL H. COX,  
Secretary for Domestic Correspondence.  
R. MILFORD BLANCHFORD,  
Treasurer.

## Summary of News.

### FOREIGN.

No intelligence from Europe has reached us, of later date than we furnished in our last. The expectation of a war between France and Spain, is so great in our commercial towns, that flour, naval stores, &c. have considerably advanced in price.

The following paragraphs were omitted in our Summary of last week.

From Odessa the letters are dated on the 31st of Dec. Amongst the Russian officers there was a general idea of a war with Turkey, as soon as the weather permitted, and the necessary preparations were making.

A letter from Persia, dated Tabriz, Sept. 20, gives the particulars of a great battle between the Persians and Turks, in which the army of the latter, amounting to 25,000 men, was totally defeated.

Aleppo.—On the night of the 13th of August, about half past nine o'clock, Aleppo, the third city in the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundation, by an earthquake. All the European Christians in the city, excepting a little boy, were

saved; but many of them were severely injured.—Of the European Jews, the consul, Mr. Esdra de Picciotto, the Jews, were crushed to death; and thousands of native Christians, and Turks, perished with them.

Late advices from Syria give a detailed account of the situation of the city, and who survived the first shock of the quake.

Latest from Mexico.—A Spanish steamer, arrived at Tampico on the 20th inst. hours from St. Juan d'Ulloa. Her captain informed that the Imperial steamer, hoisted at Vera Cruz the day previous to her departure, a compromise having been made, the nature of which he did not know. The steamer of the revolution, under Santa Ana. From this circumstance, it may be inferred that the revolution is at an end, and that there is no longer opposition to the government of Maximilian.

Peru.—The Congress of Peru has decreed that the Empire shall continue to be called the PERUVIAN REPUBLIC.

Lima.—At Lima the greatest affliction characterized the nation, and foreigners were murdered with impunity, and so imbecile was the population, that anarchy predominated in civil tribunals.

#### DOMESTIC.

Pirates.—Many recent cases of depredations are related in our columns. It is hoped that the expedition commanded by Commodore Porter, and up these marauders, and afford commerce in the Gulf of Mexico, and West Indies, the protection contemplated by the U. S. government.

On the 17th of February last, the schooner sailed from Havana, bound for New York, and was reported, to South America, that she sailed out by the Monrovia, about 18 men, and two coast-guard vessels, to her the rest of the men that were on board her crew, which is about 140 tons.

She took freight to New York, and receiving money for it, her crew and themselves pirates by boarding the Lady's Delight, of Baltimore, bound for New York; tied the captain, threatened to kill him; they then crew overboard; but by the captain's treachery picked them up again, and rigging, &c. and the captain cut off their clothes. The boats of the schooner were then armed, and sent into possession of the fort at the entrance of the harbor, and to spike the guns.

The brig Mechanic, Godfrey, of New York, was boarded within a few miles of Trinidad, Cuba, by a small schooner, was kept in possession of three days, during which time the placed ropes round the necks of the crew, threatening to hang them if they did not disclose where money was hidden. Finding that nothing could be gained by these means the vessel was released, and suffered to go into Trinidad for the purpose of obtaining \$3000 in ransom. The schooner was then released, and were detained on board the pirates' money was received. The captain's piratical schooner was afterwards on shore, fitting out another vessel, and doubt, be punished for his crimes.

The schooner Honor & Ansey, of Philadelphia, while lying in the harbor of Rico, was boarded on the 20th of Feb. at midnight, by 6 or 7 pirates, who hands of the captain and mate were backs, and threatened to kill them. They did not tell where the money was, then broke open the trunks, took \$1000 in money, with the captain's clothing. Afterwards they went ashore, and wounded two of the men, who such an outcry, that the pirates were full they would be heard on shore, thought best to flee with their plunder.

Captain Mason, of the British ship, dow's Son, from Boca Cavalon, on Rugged-Island, 22d ult. says that he boarded off the Mocosset, by 3 pirates, and finding that she was not worth robbing, permitted her to pass.—They were M. that they were in search of a vessel, and intended to murder the crew. American they fell in with—went to a schooner at anchor in shore, where he had captured a short time previous, said they had put the crew to death.

Illinois Cotton.—The brig John, which arrived in Baltimore on Sunday morning, has on board a quantity of New-Orleans, has on board a quantity of cotton raised in the state of Illinois, the first parcel, we are informed, that has been sent to market from that source, its admission into the Union.

Baton Rouge (La.) Feb. 8.—The boat Alexander was lost on her way from New-Orleans, on Sunday morning, about 11 o'clock on Saturday night, of a foul of some floating wood, which she fouled off after her sheathing, and she sank in a few hours afterwards. The property, we understand is very considerable, but the passengers and crew were saved.

Philadelphia.—A fire broke out in Washington Hall, about 5 o'clock on the morning last, which entirely consumed the building, as well as the roof of the House Hotel adjoining. There is no loss of its being the work of a vile incendiary, there has not been any fire in the city for many days past. An attempt was made to fire to it some months ago, by a party of brands into the second story, which proved abortive. We are informed that the boarders at Mr. Renshaw's had sufficient time to escape with their baggage, and that all the furniture and baggage was removed from the building before it caught fire. Fortunately, the opposite and adjoining houses, in which we understand that the fire did not morning. We understand that the loss insured to the amount of \$15,000 dollars.

On Monday evening, Professor Phillips exhibited to his class an artificial eye of the horse shoe form, which weighed the enormous weight of one hundred and sixty-two pounds. Its own weight thirty-two pounds.

This is said to be the most powerful net known. It was prepared under the direction of Mr. Lupeys, of Philadelphia, and has discovered a method of catching which is much superior to that of the rope. This large magnet will be found among the curiosities in the Philadelphia Museum.—Philadelphia.



many of them were...  
from Mexico. A Spanish brig...  
at Lima the greatest...  
at anarchy predominated...

**DOMESTIC.**  
Many recent cases of piracy...  
The U.S. schooner *Grampus*, Lt. Comdr...  
The U.S. ship *Cyane*, Capt. SPENCE, for...

**THE STAR.**  
WASHINGTON CITY,  
SATURDAY, MARCH 22, 1823.

**BURMAN MISSION.**  
At the time of Mr. Judson's departure...  
The Burman Mission is now in progress...

**SERAMPORE.**  
We have before us, a report of the Trustees...  
The College at Serampore; and the...

perhaps intimates the forebodings, of a large class of the British nation.  
**REVEREND AND DEAR SIR,**  
I regret that I was absent when you renewed your call; and to prevent any future disappointment, I have the pleasure to enclose Twenty Guineas, as my contribution towards your fund; and of my name you are welcome to avail yourself in any manner that may tend to promote your success.  
But as promptitude and cheerfulness increase the value of the most splendid gifts, I cannot neglect to enhance my little offering, by assuring you of the willingness and cordiality with which it is bestowed.  
The statesmen, the economists, the philosophers, the theologians of America, I have been used to respect; and lately their poets and their essayists have added to our delight. As the best customer of our manufacturers, I have been glad at its prosperity. To the example it presents of a nation—benevolent, moral, and evangelically religious; without any alliance between the church and state, I have referred with exultation and with hope. Recollections of the past, and our future prospects, convinced me that it is the duty and interest of Englishmen to encourage international attachment and mutual regard. America may be the refuge of their children, from the storms which collect over Europe, and may beat upon their heads. But the noble efforts she has made in the Home and Foreign Missionary cause, and for the distribution of the Sacred Scriptures through the world, have bound her to us by bands more pleasing and important than even our common language and community of descent; unity in such labours creates identity of heart.  
I therefore rejoice that the Trustees of the Columbian College have thought so rightly of the British character as to invite British support. Your mission will be, I am persuaded, a very pleasant and productive toil. For who would not wish that the youths hereafter educated on the shores of the Potomac, and who may be the future instructors or law-givers of their wide-spreading land, should think, with gratitude and love, of the land of their forefathers, and know that attachment to Old England was not incompatible with the patriot sentiments of a Columbian heart!  
**JOHN WILKS.**

**MISSOURI AND ILLINOIS.**  
The last American Baptist Magazine contains a letter from the Rev. J. M. Peck, who is in the service of the Baptist Missionary Society of Massachusetts. He has laboured principally in Missouri and Illinois. On the first Lord's-day in September last, he baptized four persons in St. Louis. In May last, a church of nine members was constituted at his residence, in St. Clair county, Illinois. Two have since been baptized, and two added by letter. In the interior of the state, about the head waters of Muddy River, there is an interesting revival. The Rev. Mr. Carpenter has baptized 34 since June last.  
**IMPORTANCE OF RELIGIOUS PUBLICATIONS.**  
Mr. Peck relates an incident, which proves the high importance of circulating religious publications, as widely as possible. He says, that he has found many Christians who knew nothing of the mighty schemes and triumphs of benevolence, at the present day. We are convinced, that the best method, within our power, of exciting and sustaining a missionary spirit, is to introduce, if possible, into every Christian family, a copy of some religious publication.  
With reference to our own denomination, it must be evident, from a comparison of the actual number of Baptists in the United States, with the number of copies of religious publications, circulating among them, that a sad deficiency of information exists on missionary and other similar topics. Of the Star, upwards of a thousand copies are distributed weekly. Of the Luminary, nearly the same number are printed monthly. Of the American Baptist Magazine, published once in two months, six or seven thousand copies are probably circulated. Of the Christian Watchman, about a thousand copies are printed weekly. The Christian Secretary, a weekly paper, and the New-York Western Messenger, the only other Baptist publications within our knowledge, have, we presume, a limited circulation. It is perhaps, near the truth, to suppose, that of all these publications, 10,000 copies circulate exclusively in our own denomination. Admitting that each copy is read by five persons, upwards of two hundred thousand Baptists must be ignorant or very imperfectly informed of the aims and efforts of missionaries; of the state of the heathen; and of the progress of the Redeemer's kingdom; and, in fine, of all that animating intelligence and profitable instruction which may be gathered from religious publications. We need not point out the necessary effects of this exclusion from the sources of information. It would be miraculous, indeed, if an ardent and liberal zeal for the spread of the gospel, pervaded the bosoms of those, who have heard little of the degrading superstitions and moral death of the heathen world, and have scarcely learned, that the banner of the cross has been reared, and the conflict successfully begun. The case must, we imagine, be so evident to every one, as to require no argument to enforce the importance of exertion to extend the circulation of religious intelligence. Every subscriber might, with a little effort, procure an additional subscriber. The pastor of every church might, with great profit to his hearers, impart to them, at the monthly concert, and at other suitable meetings, the information which he may have gathered, and thus he might interest their feelings, and induce them to seek intelligence from the same sources.  
**EUROPEAN WAR.**  
A general and lively sensation is felt, in anticipation of the tremendous conflict in Europe, which is now perceived to be approaching. The probable sacrifice of life and happiness must give pain to every humane heart; and the Christian will sympathize the King of kings to subdue the wrath of man, and hush the tumult of the nations. But no friend of the true principles of human rights can regard without earnest disapprobation, the unwarrantable pretensions of the Allied Powers, nor refuse his sympathy and good wishes to the Spanish nation. The contest presents a character, unperplexed by diplomatic sophistries. It is a crusade against the principles of freedom; and consequently is aimed against the safety of every free government. The result of the conflict is not, we conceive, dubious. We doubt whether the allied sovereigns will be sustained by their own subjects in the prosecution of their designs. Europe, it is notorious, is pervaded by a revolutionary spirit, which waits only for a propitious occasion, and a fit medium, to burst forth. We copy below an eloquent article from Blackwood's Magazine, (a ministerial journal) on the state of Europe. Is it irrational to anticipate defection and revolt? Should the contest result in the extinguishment of freedom in Spain, it is possible that the popular government of England will be next an object of attack; and that the free governments on this side of the Atlantic may be assailed, by the same determined spirit of despotic aggression. Nothing but the entire suppression of free institutions throughout the world, will afford a feeling of security to the potentates of Europe.  
**FROM BLACKWOOD'S MAGAZINE.**  
A republic in Spain will seek its fellow in a republic in Italy. With Spain and Italy revolutionized, how long will France remain tranquil? How long will Germany, already heaving, lie repining and murmuring, before it bursts into resistless storm? When these things come, what will be the fate of England? Is there, even now, no secret transit for the revolutionary stream through the heart of her soil? We will pursue this topic no farther. *Deus avertat.* And it is beyond all denial, that the whole continent is at this hour in a state of internal convulsion; that like the spirits of Pandemonium, there is among the more powerful minds of Europe a sense of loss and defeat, a desperate loss of fierce hazards—a wild and fiery dream of rebel grandeur, to be won by force of arms. The Frenchman, cast on the ground by the fortune of war, feels his hostility to thrones unextinguished; the German, who fought for his country under the promise of a constitution, feels his hopes defeated; the Italian, proud of his ancient memories, and flung ten thousand fathoms deep from his late ideal independence, feels and groans; the Pole, loaded with the Russian fetter, feels and curses his degradation. Through the whole circuit of the continent there is but one preparation, great and terrible, for a catastrophe, of which no man can calculate the horrors or the close. The field is sown with the serpent teeth of bitterness, ruined ambition and inveterate discord—Are we to see it send up its harvest of the spear? The thrones of the Continent stand at this hour in a mighty cemetery. It is in the will of God whether the dead shall be added to the dead, and the nations melt away, or whether the trumpet shall sound, the graves be broken up, and all be terror, judgment, and ruin.

**FROM THE NATIONAL GAZETTE.**  
For our parts, we expect, in case Republican institutions should continue to flourish, as it is almost certain they will, over the vast territory included within our Union, and prevail, as is highly probable, throughout this continent—that in fifty years from this time, all the monarchies of Europe will be supplanted by similar institutions. We see but one alternative for Europe, despotism or liberty; and by liberty we understand universal equality of rights—popular representative government, with safeguards for the freedom of the press, and the security of person and property. Until the order of things shall be rendered conformable to nature and justice, there can be no quiet, save that which may be produced by the sword—by absolute, military rule. It is perhaps, idle to say that nations must be trained and specially fashioned by the Republican polity—it is not under the monarchical system that they can be qualified for complete liberty, but the reverse: Let republicanism be tried, and it will best, in its own proper operation, by the very struggle to secure it, prepare men for comprehending it thoroughly and maintaining it permanently, their situation, and advancing with due vigour and speed towards their destined greatness and power.  
**REVIVALS.**  
A letter from the Rev. E. Skinner, of Ashford, Connecticut, states, that the number of recent converts in Willington and Ashford, is 82, a part of whom have joined the Baptist church.  
**"NO FICTION."**  
Every one has or ought to have read this interesting and instructive history of the experience of a Christian. The "Family Visitor" contains the following remark:  
This work is indeed no fiction.—Mrs. Reed, the wife of the Rev. Andrew Reed, of London, collected the materials; and her husband prepared them for the press. Le-fevre's real name is Bennett. He is a handsome man; is still unmarried; and frequently attends on the preaching of Mr. Reed. These facts we state on the best authority—having received them from a member of Mr. Reed's congregation, who is well acquainted with all the parties.  
**ANTICIPATIONS.**  
Mr. Colden, of New-York, in a recent speech, in the House of Representatives, on the bill for occupying the mouth of Columbia, made the following remarks:  
Sir, I do verily believe, that, in twenty years, and if not in twenty, in fifty years, a person setting out from London to go to India, will find New-York, Albany, and Sandusky, post towns on his route. By pursuing, continually, nearly a west course, he will cross the Atlantic, reach Albany—follow the New-York canal—embark on Lake Erie—pass through the Ohio canal, and pursue the Ohio, Mississippi, and Missouri, to the foot of the Rocky Mountains, over which he will traverse a turnpike of only 75 miles, which will bring him to the waters of the Columbia: upon these he will reach the Pacific, and from thence, he will cross a ferry to the Asiatic continent: a ferry of some two or three thousand miles, I admit, but one which, in reference to steam-boat navigation, for which those seas are particularly adapted, would be no more than so many hundred miles would have been some few years since. By pursuing this course, the traveller will have about 120 degrees of longitude to traverse. Whereas, if he proceeded east from London, he could not reach the eastern coast of Asia, without traversing 240 degrees of longitude; and if he pursued the usual route, by doubling either of the capes, to the difference of longitude must be added the degrees of latitude he must necessarily twice pass over. Is it not reasonable then to suppose, that at some period, not very remote, the eastern trade may be pursued in the course I have designated? And will not the measure, which is contemplated by the bill, accelerate the arrival of that period? Sir, I am aware that by many, these ideas are considered as extravagant and visionary ideas. But, let me ask, are they more extravagant that it would have been, only ten years ago, to have predicted that the waters of the great lakes would be emptied into the Atlantic, at New-York; that the course of the Hudson would be turned, and part of her waters sent to seek the ocean through the Gulf of St. Lawrence; that by artificial means, this great continent would be divided into islands, the borders of which are more extensive than all the shores of Europe, and these islands infinitely better adapted to navigation and commerce, than if they were surrounded by oceans?

**LITERARY.**  
A work has lately been published by the New-York "Society for promoting the gospel among seamen," called, "The Seaman's Devotional Assistant," designed to aid masters and seamen in the daily worship of Almighty God.  
Stephen Dodge, of New-Haven, is collecting, and proposes to publish, a complete edition of the works of Dr. Edwards, son of the celebrated President Edwards, and formerly President of Union College.  
In 1821, was published "A Journal of Travels in the Arkansas Territory, with occasional observations on the manners of the Aborigines, by Thomas Nuttall, F. L. S. Honorary member of the American Philosophical Society." With a view to future publication, Mr. Nuttall has collected vocabularies, and formed comparisons of the languages of the numerous tribes he visited; and made extensive observations on the Aboriginal Antiquities of the western country. It is expected that he will publish a *Flora* of the Arkansas Territory.  
**Edinburgh Review, No. 74.**—We have been favoured with the last number of this celebrated periodical journal, which contains reviews and essays on the following subjects:—Simond's travels in Switzerland—Vaccination and Small Pox—Bridges—The character of Mr. Irving's works—Clerical Abuses—Mr. Canning and Reform—French poetry—The Bishop of Peterborough and his Clergy—Wordsworth's Tour on the Continent—The Bishop of London's charge—and Partitions, commencing with Poland, and continuing the system to the present political era. We have had no time for more than a glance at these articles, but several of them appear to bear the impress of that superior intellect, which gave its early character of excellence to the Edinburgh Review. The notice of Mr. Irving is complimentary to him, and written in good feeling to this country; and the political tracts on domestic and foreign subjects are also marked by the vigorous talent which generally distinguishes similar articles in this work.  
**N. Y. American.**  
**FRESHETS.**  
Much damage has been done within a few days, in Rhode-Island, Connecticut, and the adjoining states, by freshets. Mills, bridges, houses, &c. have been swept away.  
The United States Supreme Court, adjourned on Saturday last, after a session of six weeks.  
Captain CHARLES MORRIS has been appointed by the President of the U. States, with the consent of the Senate, to be one of the Commissioners of the Navy Board, vice Captain PORTER, resigned.  
The persons who were concerned in the late attempt of Decoudray Holstein to revolutionise Porto Rico, amongst whom was Baptist Irvine, have had their trials, and were sentenced by the governor of Curacao, by whom they were arrested, to thirty years imprisonment.  
Messrs. BIRD and GOODALL, missionaries to Palestine, arrived at Gibraltar on the 6th of January last, in the brig *Shepherdess*, in the short passage of 25 days from New-York.  
**(TO CORRESPONDENTS.)**  
"Veritas" shall be attended to, at our earliest leisure.  
"Iota" shall have a place soon.  
"Theophilus" in our next. We hope that he will himself find leisure to do what we are persuaded, he could accomplish, better than ourselves.  
Several communications are on hand, which, though generally sensible and in some instances well written, we have concluded, on the whole, to decline publishing.  
**DIED.**  
On Tuesday last, in the 66th year of his age, the Hon. BROCKHOLST LIVINGSTON, one of the Associate Justices of the Supreme Court of the United States. This distinguished citizen has long occupied a conspicuous place in the public eye, and his talents and worth are too well known to require an obituary notice. On the bench of the state of New-York, and since, on that of the Supreme Court of the U. States, the public have long acknowledged in him the learned and independent judge, the finished gentleman, and truly benevolent man.  
In Newport, N. H. on the 20th ult. Col. E. BALDWIN, Postmaster, aged 33. He was a man of good talents, a refined taste, strict integrity; and possessed the esteem and confidence of his fellow citizens. A respectable family and a large circle of friends are called to mourn a loss that Providence alone can retrieve.  
"He mourns the dead, who lives as they desire."  
At London, in January, Dr. CHARLES HUTTON, the celebrated mathematician, in the 68th year of his age.  
At Calcutta, on the 8th of July, the Rev. Dr. MIDDLETON, bishop of Calcutta. As a scholar this distinguished prelate acquired great reputation by his celebrated treatise on the doctrine of the Greek Alphabet, applied to the illustration of the New Testament.  
**Baptist General Convention.**  
THE General Convention of the Baptist Denomination in the United States for Foreign Missions, and other Important Objects relating to the Redeemer's Kingdom, will commence its third triennial session, in the meeting house of the First Baptist Church in Washington City, on Wednesday, the 30th of April next. March 8—tf.  
**IN THE PRESS,**  
And will be published in a short time,  
**A PARTICULAR RELATION OF THE AMERICAN BAPTIST MISSION TO THE BURMAN EMPIRE.**  
In a Series of Letters, addressed to Joseph Butterworth, Esq. M. P. London.  
BY ANN H. JUDSON.  
march 22—tf.



## Poetry.

From Montgomery's Songs of Zion.  
PSALM XXIV.

Lift up your heads, ye gates, and wide  
Your everlasting doors display;  
Ye angel guards, like flames divide,  
And give the King of Glory way.

Who is the King of Glory?—He,  
The Lord Omnipotent to save,  
Whose own right arm in victory  
Led captive death, and spoil'd the grave.

Lift up your heads, ye gates, and high  
Your everlasting portals heave;  
Welcome the King of Glory nigh;  
Him let the heaven of heavens receive.

Who is the King of Glory?—Who?  
The Lord of hosts;—behold his name;  
The kingdom, power, and honour due,  
Yield him, ye saints, with glad acclaim.

## Miscellany.

## THE JEWS.

In the year 1796, a number of gentlemen in London turned their attention to the state of the Jews, and an attempt was then made to do something to promote their conversion. This attempt however failed, nor was any other made until the close of 1801.

At this time the Rev. Joseph Samuel Christian Frederick Frey arrived in London on his way to Africa, as a missionary and assistant to Dr. Vanderkemp. Instead of prosecuting his original design, however, he tarried in England, in consequence of an invitation by the London Missionary Society, to remain and preach to the Jews. To his Jewish brethren, his labours were not wholly in vain. Of these not a few, it is hoped, believed in the Lord Jesus Christ to the saving of their souls. In the year 1808, Mr. Frey, in consequence of some new arrangements having been made by that Society relating especially to the establishment of a school for Jewish children, tendered his resignation; and united with a few pious individuals in forming a society, called "The London Society for promoting Christianity among the Jews." Though the beginning of this society, for smallness and insignificance, may not unaptly be compared to the mustard seed, it has already become a large tree, and is sending forth its branches, and refreshing with its foliage and its fruits many of the outcast sons and daughters of Abraham.

In 1814, a clause was introduced into the constitution of this latter society, which, in one important respect, changed its character, and disqualified Mr. Frey, not being an Episcopalian, for continuing to labour under its patronage and direction. In 1816, he emigrated to this country; and from hence may be dated the commencement of a series of gradually extending efforts, which, it is believed, under the Divine blessing, will be attended with happy results, both to those whom these efforts more immediately respect, to the Gentile nations, and the church of God.

Soon after Mr. Frey's arrival, a society was formed in New-York, for evangelizing the Jews; chiefly by delivering to them stated lectures, and furnishing them with suitable tracts.

A letter from an intelligent converted Jew, in Germany, addressed to Mr. Frey, led the way to operations of a more extended and important character than were at first contemplated. This letter proposed the establishment of a colony, as an asylum for converted or inquiring Jews.

This letter having been laid before the Board of Trustees of the society instituted in Morris county, N. J. for promoting Learning and Religion, the writer was invited to come to this country at their expense, to act as agent in executing the plan suggested by him. This not comporting with his previous engagements, Mr. Frey and a member of the board, were appointed a committee to consult with ministers and other gentlemen, and especially with the late Dr. Boudinot, on the expediency of forming a society for the purpose of colonizing and evangelizing the Jews. Dr. Boudinot approved the plan, and recommended that the American Jews' Society be reconstituted, and its powers and plans enlarged.

Soon after this, a meeting was held in N. York, to take the subjects into consideration; when it was unanimously resolved to form a society both for colonizing and evangelizing the Jews. It was formed February 8th, and incorporated April 14th, 1820. It has received the name of "The American Society for meliorating the condition of the Jews;" and the old society is merged in the new.

The providing of a suitable situation where such Jews from the continent of Europe, as are necessitated to remove in consequence of their adopting the Christian faith, may be furnished with employment, and placed in favourable circumstances to increase in the knowledge of our Lord and Saviour Jesus Christ, is one of the important objects which the present society proposes to accomplish. In carrying this object into effect, so far as the reception of persons from Europe is concerned, the society hope to be greatly assisted by the truly benevolent agency of Count Von der Recke, of Germany. This young nobleman has expended \$20,000 in the purchase of a suitable place to afford an asylum for such Jews as are subjected to distress and suffering for their embracing the Christian faith; and where, in addition to being instructed in various useful arts and sciences, under his own inspection, their characters may be correctly ascertained. The settlement which this gentleman has formed has special respect to, and is intended to serve as an auxiliary to the establishment contemplated by this society. The nature and design of his plans and operations he has communicated by a special messenger, Mr. Jadowinsky, a young man of promising talents converted from Judaism, and who, under the patronage and direction of this society, is now at the theological seminary in Princeton, preparing in due time, to preach to his brethren according to the flesh the unsearchable riches of Christ.

## FROM THE BOSTON RECORDER.

## MR. MORSE'S REPORT ON INDIAN AFFAIRS.

The measures that have been adopted within a few years by government, to improve the condition of the aboriginal inhabi-

tants of the country, are of course gratifying to every pious and philanthropic mind. Too long have the claims of the Indians been disregarded—too long, both for their welfare and our own. With the exception of a few individual efforts—and those too often branded as enthusiastic and visionary by the prevalent philosophy of modern times—almost nothing has been attempted till within the last few years, toward reclaiming and enlightening the sons of the forest. They have been regarded, notwithstanding the successes of Elliot, the Mayhews and Brainerd, as incapable of sharing the privileges and pleasures of Christian men—as not less untamable than the beasts taken in their toils, or stricken down with their arrows.

But the time has arrived when these children of nature are engaging in no small degree the attention of Missionary Societies and our General Government. Many prayers are ascending to Heaven in their behalf. Many men of fervent piety and high intellectual worth, are consecrating their talents and a portion of their wealth to the great object of emancipating them from the thralldom of ignorance and vice. The civil authorities are showing themselves favourably disposed toward the object, and by the annual appropriation of \$10,000 they are materially forwarding the plans of benevolent societies, and at the same time giving a strong encouragement to the efforts of individual charity. A brighter day is dawning on the long neglected tribes of the west.

No one can doubt the expediency of the course pursued by the President, when, in order to make the best application of monies entrusted to him by Congress, he appointed an Agent to visit the various Indian tribes within the United States, for the purpose of ascertaining their actual condition in a religious, moral, and political point of view. Those comprehensive and enlarged views which can be taken only by gentlemen of intelligence on the spot, are absolutely essential, to the most judicious and effectual appropriation of the limited means created for the purpose of Indian improvement. And the Report before us, will evince the importance of minute and various information in order to avoid the waste of funds in fruitless experiments. Any means that can be devised for the improvement of Indians, to the exclusion of moral and religious instruction, will ever be radically deficient. It is demonstrated by a thousand facts, that to bring them within the pale of civilized society, they must first be brought under the powerful influence of Christian principles. Their savage habits are too inveterate to be subdued by any inferior motives. And to prepare the way for imparting to them religious instruction, so that they shall receive something like a simultaneous impulse in favour of Christianity, it is necessary to know as far as practicable the numbers of the various tribes—their extent of territory, the nature of the soil, the climate, their mode of life, customs, laws and political institutions—with the character and dispositions of their most influential men. These subjects are all noticed in the Report, and enlarged upon by a detail of facts in the Appendix. The number of schools already established among the Indians, their position, the number and character of the teachers, the number of scholars of each sex, the plan of education, with the degree of success that appears to attend the respective schools, and the disposition which appears to exist in the tribes, and with their chief men, to promote among them education and civilization, are noticed also. The subject of Indian trade is taken up, and the system that has heretofore been adopted, is represented as injurious both to the moral character of the Indians, and to the relations they hold to the United States. On the whole, we can not but regard this as a work of much merit, and well calculated to enlighten the public mind on a subject that is fast increasing in interest, and which will never cease to urge its demands on the Christian community, till every aboriginal tribe within the limits of the country shall be evangelized. There is sufficient evidence that no insuperable difficulty exists to the plan of merging the Indian population in our own—bringing them under the salutary influence of our laws and institutions—inducing them to surrender their distinct existence, and incorporate themselves with us as members of our great commonwealth, entitled to all its privileges. They only require the efficient support of well regulated missionary establishments among them, for a few years, to effect an entire revolution in their habits—their children and youth, when instructed, will lay aside the customs of their fathers, for those more congenial to cultivated minds; and when these customs are once laid aside, there is no danger that they will ever be resumed.

The volume contains about 500 pages—a mass of facts well arranged, that ought to be in the possession of every one who is willing to do what he can, for the spiritual and intellectual improvement of Indians.

FROM THE PITTSBURGH RECORDER.  
WESTERN INDIANS.

We have been favoured with the perusal of two letters from Dr. Loring Lusk, now connected with the mission to the Ottawas, addressed to Joseph Smith, Esq. of Mercer, Pennsylvania, and dated at Fort Meigs, Dec. 20, 1822, and Jan. 2, 1823. We gladly avail ourselves of the opportunity afforded of making such extracts as serve to exhibit the customs, manners, languages, and traditions of the Ottawas and other Indian tribes.

"The Indians, who inhabit this region, or pass through it in their various excursions, belong principally to four tribes, which are however considerably intermixed: viz. the Ottawas, the largest and most opulent tribe; the Miamies, whose language very much resembles the Greek—is musical, and significant; the Delawares and Munsees, who are so much intermixed, and their language so similar, or as they express it, "one word," that it requires very minute observation to distinguish them. These Indians, the remnants of four tribes, that were once powerful, and formidable to the whites, have exceedingly degenerated, scarcely retaining any of their ancient formalities, but are fast falling into the vices of a people who pretend to be civilized. It is no uncommon thing to see a Frenchman, or even an American, living with an Indian woman. Many Indians also marry white wives. If these intermarriages were calculated to promote religion and morality, they would appear less reprehensible; but the reverse is for the most part the effect. The French in this country, being vicious and illiterate, can better gratify their rapacious

appetites, and indulge their characteristic indolence, by intermarrying with the natives. This affinity will be a considerable barrier to the civilization and christianization of the Indians, as it will be their interest to keep them in ignorance.

"There is a tradition among these Indians, which has not, until quite lately, been discovered by white people, and which throws much light upon the hitherto unaccounted for mounds, which are so abundant in this state. This tradition, say they, has been handed down for four hundred years. It is the following: The tribe of Indians, now called Ottawas, were at war with the Senecas, and were driven by them to the northern shores of Lake Erie, where they encamped. Turkey feathers were in great demand among them, as they were used in the equipage of all their military arms. In consequence of this demand, they were in a short time very scarce, and bore an enormous price. On hearing that turkeys were abundant on the western side of the Lake, the chiefs sent twelve men over for the purpose of procuring them. Their expectations were fully answered; they found turkeys, procured a supply of feathers, and set out for their encampments. On their way, they were surprised and cut off, by a party of Miamies, with the exception of one or two. These, on their return, informed their countrymen of their disaster, who were so exasperated, that they determined to exterminate the Miamies. They, accordingly, sent several hundred men, who found the Miamies, to the amount of two or three hundred, secured by a fortification near the mouth of the Maumee river. (The remains of this fortification are still to be seen.) They besieged them, and, after a long and bloody conflict, succeeded in routing them.—Pursuing the fugitives with their accustomed assiduity, and impelled by a desire of avenging the blood of their countrymen, who had been slain by the Miamies, they at last forced them to take refuge in a large fortification at Circleville, Ohio. But here, in return, they were compelled to flee before superior numbers, as the Miamies (a powerful tribe) had collected all their forces. The Ottawas, however, not yet avenged for the blood of their countrymen, rose in one vast body, removed their camps across the Lake, and pitched before the fortification, resolved either to conquer or die. The siege was long and obstinate. On the one part, a large army of veteran warriors, inspired with that implacable revenge which a savage can bury only in death; and, on the other, a nation equally powerful in arms, and filled with their native insolence and pride.—Justice at last declared for the Ottawas. The Miamies, worn out with fatigue, and overcome with hunger, were driven from their fortifications. The victorious Ottawas pursued them across the mountains, (supposed to be the Alleghany) and fully glutted their desire of vengeance. After demolishing their fortification, they returned to their former encampments.—In regard to the truth of this tradition, I will not pretend to give my own opinion. It is believed by many in this country, who are well versed in American history. If true, it solves the hitherto undiscovered causes of the many mounds and fortifications.

"We should perhaps do injustice to the savage tribes, if we should from one small tribe judge of the capacities of all the others. It would be equally unjust to suppose that the American aborigines in past ages were as stupid as we now find their progeny to be. The Delawares, undoubtedly the remnant of the warlike tribe at Delaware Bay which so warmly opposed the establishment of a colony at that place, are so miserably degenerated as scarcely to deserve the name. Other tribes have also sadly degenerated. I have not been able to learn much respecting their religious ceremonies. They are very shy in giving any information on this subject. Their marriages are solemnized with a dance; a custom for which they are perhaps indebted to their more civilized neighbours. They generally believe in witchcraft; a curious instance of which occurred shortly after we arrived here. An Ottawa chief had an ulcer in his hand. Ordinary means of cure having been used without success, he collected a number of his tribe, and implored the assistance of the Great Spirit in expelling the demon that devoured his flesh. Offerings were made of tobacco and whiskey.—They then loaded their guns, and after repeating certain mysterious words, severally fired.—In burying their dead, the corpse is carried to the grave in a blanket. The grave is lined with slabs. After the body is deposited, an Indian man, if the deceased be male, and a woman, if female, makes an address to the body. It is then covered, and the mourners sit down to a feast prepared for the occasion, not forgetting to give the deceased a part.—They cover the head with a tomahawk and knife. If in the winter, they build a fire, that the deceased may warm himself and roast his meat."

## Late Omissions.

*Pitcairn's Island.*—It appears from London papers, that on the 8th March, 1819, Capt. Arthur, of the American Whale ship (Russell) touched at the above Island, where he found about 50 inhabitants, descended from the mutineers who seized Capt. Bligh's ship the *Bounty*. When at the distance of three or four miles from the shore, they were boarded by the crew of a boat from the island, who were remarkably interesting young men. Bread and butter were set before them, but they refused to eat, alleging that it was their fast-day, but being much importuned to eat, they partook, though slightly, but not till after they had implored a blessing. And after their repast was finished, a hymn and prayer was preferred with great devotional propriety. Their boat needing repair, was taken on deck and completed before the next morning, to their great satisfaction.—After landing on the island, Capt. Arthur and others ascended a high hill, assisted by a young man named Robert Young. They then met with the venerable governor, John Adams, who was attended by most of the women and children of the island, and were welcomed to their shores in the most artless yet dignified manner. They were then invited to the village, and a dinner was prepared for them, consisting of pigs, fowls, yams, and plantains. A blessing was asked, and thanks returned in an impressive manner. The time and manner of the colonization of this

island are to most general readers well known. John Adams and six Otaheitan women, are all that is left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead, which leaves 53 persons on the island, now in good health without exception. A few years ago, the Directors of the London Missionary Society sent out some Bibles, Prayer-books, and School-books, for the use of these people, which were delivered, and thankfully received. A receipt for the books, signed by John Adams, has come to hand.

FROM THE NEW-YORK SEAMAN'S MAGAZINE.  
THE WHALEMEN.

The Sandwich Islands, especially Wao-hoo, are becoming places of great importance for doing good to seamen. In the course of the last year about 700 touched there; and in consequence of the discovery of new fishing ground, it will now be the grand rendezvous of the English and American whalers. If I am correctly informed, between 4 and 6,000 of this class, who usually live upon the ocean, without seeing a Protestant church or preacher for three years at a time, are expected there in the spring and summer following; and repeatedly afterwards, while collecting their cargoes. This circumstance, as it may greatly increase the trials and usefulness of the missionaries, is deeply interesting, and ought to unite the prayers and offerings of the friends of seamen and pagans. Though the whalers are now generally supplied with Bibles and tracts, yet if more of these were forwarded to the missionaries, together with such publications as President Allen's Accounts of Shipwrecks, the Seaman's Devotional Assistant, and the Seaman's Magazine, they might dispose of them to advantage, and avert much evil.—Among many whom I have seen, late of those islands, not a man of respectability declines to speak well of the missionaries. Those reports which were sent abroad from Nantucket, reproachful to the character of the missionaries, and which were reviewed by Christian editors, were libels, fabricated here by a spirit which only thrives by being noticed.

ABNER MORSE.

FROM THE MISSIONARY HERALD.  
SYSTEMATIC CHARITY.

A gentleman from a distance, lately wrote to us as follows:

"I have been desirous of rendering aid to your society. My circumstances have been such that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me, that I had a right, if it were not clearly my duty, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$5, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him. I have no doubt, Sir, that the deductions made on every gain, have been saved in carefulness and economy.

*France.*—France by her revolution effected an annual saving to the nation of more than thirty millions of dollars in her church establishment, while the clergy are far more equally apportioned to those whom they are to serve, and the lower orders of ministers receive a more ample compensation than they did under the old establishment. Before the French revolution the number of the secular clergy, monks, nuns, and inferior ministers was 460,078, or about one to every 52 persons in the kingdom.—The revenue of the clergy was about 33 millions of dollars per annum.

The present number of clergymen in France is 35,643, and their income \$4,657,000. They are paid out of the national treasury, the same as the army or navy. Tithes are abolished.—357 of the clergy are Protestants, who do not belong to the state church, but they are paid in the same manner as the Catholics.

## MANUFACTURE OF COTTON IN FRANCE.

In the year 1820, the imports of cotton into France amounted to 213,838 quintals, valued at 61,102,700 francs, of which 60,078,800, or about one half in value, was from the United States. This amount of raw material, according to M. Jouy, produces 400 millions in manufactures, employing 700,000 workmen. M. Chaptal, in 1818, computed 220 spinning manufactories in France, 70,000 lace weavers, 10,500 stocking weavers. By another calculation the amount of cotton imported is reduced to 197,000 quintals, about one third of the consumption in England, which in 1820 was 466,000 bales, or 140 millions of pounds.

*Paris.*—The royal library of Paris has 700,000 printed volumes and 70,000 manuscripts. There are other public libraries in Paris of 150,000, 110,000, and 92,000 vols. There are 25 public libraries in the departments, with above 1,700,000 vols. There are at Paris 79 printing-offices, 616 booksellers, 201 bookbinders, 390 copperplate engravers, 38 letter foundries, 17 map engravers, &c. The publications of Paris are 14 political journals, 4 advertisements, 10 half periodical works, 3 religious journals, 22 scientific journals, 15 literary journals, 22 journals of law and jurisprudence, 14 medical journals, 12 journals for arts and professions, 2 military journals, 2 journals for education, 2 geographical journals, and 2 journals of fashions.

*American Females.*—In an oration delivered on the 4th of July, at Georgetown, S. C. the following instances of female heroism, during the revolutionary war were cited. "When a British officer arrested the sons of Mrs. Edwards, as objects of retaliation, she said to them 'despise the threat of your

enemies, and steadfastly persevere in the glorious cause in which you are engaged. But if, from the frailty of human nature, you are disposed to temporize, change your liberty for safety, or to become miserable of ever beholding you again at the break of day, for tomorrow morning time to dress, to depart; to bid adieu to his coat, said, 'Take it, my son, submit; waver not in your country, be true to your country. Have you a wife for your family; God is good, and will provide for them.'

"When a party of the enemy came upon them, they were in pursuit of, and sought protection in her house, and made to enter by force and were there repelled to them, 'To men of honour the sanctuary! I will defend the person who enters it, but it shall be over my own head.'

The New-York Canal Company have reported in favour of constructing a basin at the termination of the canal, which will cost about 100,000 dollars. It is to be so constructed as to enable ships to be made between the river craft, without the cost and inconvenience of cartage and storage.

*Lord Oxford's opinion of Congress.*—He is the worst company in the world. From a melancholy turn, from being closely, and from a little too much of him, he never converses easily; all his sentences are measured and chosen, and his writings are admirable, and himself is not agreeable.

*American Porcelain Clay.*—The reports of an extensive bed of what is called porcelain clay, and situated in North Carolina, wish to ascertain if it is in the United States a manufacture converting this kind of clay into ware would be the probable cost of a establishment—the expenses of carrying—and whether persons can be procured in this country who understand the business.

## POST OFFICES.

By a late statement from the post general, it appears that there are in the States, 5252 post offices, that the amount of postage during the year was \$1,128,023, compensation for letters \$356,155. Incidental expenses department \$22,958. Expense of transporting the mail over 85,344 miles at \$777,753, and that the balance of general post office is \$28,843. Last year was \$125,265. The gross amount of postage during the year was \$71,365, that of 1821, whilst the expense of transportation was less. It is very doubtful, if Congress continues yearly to multiply roads, whether the establishment support itself much longer.

## Advertisements.

## RICHARD S. COX.

Attorney &amp; Counsellor at Law.

HAS removed into the District of Columbia, and opened his OFFICE in Georgetown. He will be happy to attend to the business of those who may intrust it to him; viz. professional kind, or in relation to claims, description, in Washington, Alexandria, Georgetown, &c.

jan. 18—4f

## COLUMBIAN COLLEGE.

In the District of Columbia.

FOUNDED on the most liberal principles, chartered by an Act of Congress, authorized by the President, and Head of the Department of the National Government, and of the distinguished citizens through the country, on a healthy and delightful eminence, north of the city of Washington, north of the residence of the President of the United States, in three miles of the Capital—this institution presents an encouraging prospect of a literary character, and extensive usefulness. The Trustees ardently hope that this valuable in a national University, will have more than half the different states of the Union, and within the circle of the first year, and upwards of sixty names have been rolled on the lists of students.

The Commencement day will be on the third Wednesday in December, and the collegiate year will begin annually, on Wednesday in January. At either of these periods, young gentlemen are invited to enter of the College. They will be admitted at other times, also, as circumstances shall render proper.

The boarding has been found to cost less than two dollars a week; and the whole, including tuition, books, fuel, lamps, washing, &c. &c. have, in all, amounted to two hundred dollars a year.

jan. 4—4f

## Dr. Gill's Commendation.

W. W. WOODWARD has examined the work at \$35 Sheep, and \$40 in Call letters and orders must be post paid.

Philadelphia, Feb. 1.

## JUST RECEIVED.

And for sale at the bookstores of Force, D. Rafine, and D. A. Force, and at the Office of the Columbian Star.

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